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The ANSGAR LUTHERAN

IS GOD HARD TO FIND?

By Dwight Horton

"A young mother informed me, 'I've prayed and prayed, and God just doesn't answer. I can't find Him.'"

"One young man requested praying, saying, 'God has been trying to tell me something for a long time, but somehow I can't seem to get it.'"

"Job expressed the same idea with intense longing in the 23rd chapter, 'Oh that I knew where I might find Him! that I might come even to his seat! . . . Behold, I go forward, but He is not there; and backward, but I cannot perceive him: on the right hand, where he doth work, but I cannot behold him: he hideth himself on the right hand, that I cannot see him . . .'" (Job. 23:3, 8, 9).

"Some experience difficulty in finding God because of certain misconceptions about where He is and how He works. A few have thought that it is necessary to have a certain 'religious bent' or mystical attitude to find God. Those without are, of course, 'out of luck.' Others have believed that God is only experienced by strong emotional feelings, without which they cannot know Him.

"However, the truth is this: God is not One who is lost and has to be found. It is we who are lost and must be found. In the Bible we

have the record of God's agelong search for lost people. "God so loved the world, that he gave his . . . Son" (John 3:16). "God was in Christ reconciling the world unto himself . . ." (2 Cor. 5:19). The Good Shepherd has sought long for the wayward sheep. The determined Housekeeper of the Universe has been sweeping for lost coins. Therefore, if you want God, He can be found . . . He is here, looking for you.

Again, the Bible tells us, quoting Christ, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him . . ." (Rev. 3:20).

God hard to find? No. He is very close to you, knocking at your heart—knocking through the voice of your conscience, knocking through the pages of the Bible, knocking through the lives of Christian people, knocking through Christian hymns and worship services, knocking through the ministry of the churches, knocking through the varying circumstances of life—continually knocking, continually seeking.

The condition? "If any man hear my voice, . . . and **will open** the door." Sounds easy, doesn't it? But it is an important condition. For most of us, when God dials our number, all He hears is the busy

signal. We are so concerned with the noisy things of our time that we are unable to hear the gentle voice of Eternity requesting admittance to our heart.

Give God a chance to reach you. Then open the door, and He will come in. John 1:12 tells us that ". . . as many as received him, to them gave he power (right or authority) to become the sons of God." A Christian is a person who has Christ within, and He comes within when you open the door and receive Him. Paul in Romans 10 says practically the same thing: ". . . The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Rom. 10:8, 9).

**"Speak to Him, thou, for He hears,
And spirit with Spirit can meet;
Closer is He than breathing,
And nearer than hands and feet."**
—Tennyson.

No, God is not hard to find. The question for you and for everyone else who says, "Oh that I knew where I might find him" is this: Do you **really** want Him? If you do, He is very near, awaiting your reception. Invite Him, and He will enter.

But do you want Him?

Free Methodist

News and Notes

ALBERT LEA CIRCUIT RALLY

The members of the Ladies' Aid of Our Savior's Lutheran Church in Owatonna, Minnesota worked busily and happily on Friday afternoon, April 27th, when they were hosts to the Albert Lea Circuit Rally of the Minnesota District W.M.S.

The day was lovely following a refreshing rain and about 75 ladies were present to enjoy the program and social hour which followed.

Guests were present from Trinity Lutheran, Albert Lea, St. Ansgar's Lutheran, Ellendale, Community Lutheran, Geneva, Trinity Lutheran, Blooming Prairie as well as two guests from St. Peter's Lutheran at Northfield.

Mrs. Victor Calverly of St. Ansgar's Lutheran read a portion of Scripture and Mrs. Ralph Wineberg of Community Lutheran, Geneva, offered prayer. Mrs. Adrian Johnson of Our Savior's Lutheran, Owatonna, welcomed the guests and also introduced the speaker, the Rev. E. W. Sihler of Minneapolis. Rev. Sihler served for many years as a missionary to the Indians in Wisconsin, covering an area from LaCrosse to the cherry orchards in the northern part of the state where the Indians find employment in the summer months. He is now working with the Indians in the Twin Cities area and in an interesting way told of his difficult, yet challenging field of labor.

Two solos, "My God and I" and "Softly and Tenderly," were sung by Mrs. Robert Christensen of Trinity Lutheran, Albert Lea, accompanied by Mrs. Carl Sondergard.

The Rev. Norlan L. Hanson, pastor of Our Savior's Lutheran Church in Owatonna, pronounced the benediction.

Mrs. J. E. Anderson of Geneva was pianist for the afternoon.

A social hour followed in the church parlors. We were happy to have with us Mrs. John Nielsen of Albert Lea, an officer in the Synodical W.M.S. who spoke briefly. She also introduced three of the Minn. District officers who were present. They are: Mrs. John Larsen, Northfield, Pres.; Mrs. Carl Sondergard, Albert Lea, Vice Pres.; and Mrs. J. E. Anderson, Geneva, Secretary.

An offering of \$56.80 was received and after the speaker's traveling expenses are deducted. The sum will be forwarded to the district treasurer.

May the talk by Rev. Sihler remind us of the importance of mission work and that work in the mission field is not only in the foreign countries but there is also a great necessity of carrying on mission work here at home.

Harlan, Iowa, Pastor Lyle Paulsen.

It has been said that Lent should be a change of pace. We found it interesting and inspiring to have an exchange of pastors for our Midweek Lenten services this year. "Personalities Around The Cross" was the theme for these services and the various topics were presented by the pastors from Jacksonville, Exira, Elk Horn, and Harlan.

Lincoln's birthday will henceforth be a double holiday for the Paulsen family, for bright and early on that particular Sunday morning little Miss Ann Carol joined the ranks of our parsonage family. Big sister Sylvia, and brothers Wayne, Joel, and Mark will soon be showing the newcomer how to get along with everybody.

National Youth Sunday was observed in late February, with our Luther League members taking the important parts of the Morning Worship. On the Sunday after Easter the Luther League sponsored the concert by the Dana College Choir. They also made and distributed May Baskets at the local Memorial Home for the Aged (Baptist).

Another fine concert was that presented by Otto Baganz of Chicago who appeared in a program of sacred music played on his World's Fair Harp.

We are now quite proud of and accustomed to, the colorful redecorating of our church interior which has been done in pink and dusty rose. The altar and chancel furniture was also given a new coat of white and gold trim, with a background of deep blue behind the marble figure of Christ. Most of the cost was borne by the Ladies' Aid, assisted by the Church Council.

Total attendance for our two Easter Services was 620. Since Palm Sunday 12 adults and 2 children have

become members of our congregation. On Sunday, May 6, a class of boys and girls was confirmed, Communion Services were held in the evening.

The Men's Club sponsored the showing of very fine colored slides of a trip to The Holy Land by Pastor Clarence Jensen of Elk Horn. We enjoyed sharing this trip, which Pastor Jensen took by plane in the summer of '55, through his pictures and tape. We also enjoyed the coffee and doughnuts served by the men afterwards in the church parlors.

THANK YOU

to former parishioners and friends throughout the country for remembering us in connection with our fifth wedding anniversary! We received so many greetings and gifts that we find it impossible to acknowledge them all individually. Thank you all very, very much for so kindly remembering us!

Ever your friends in Christ,
Carsten and Elisabeth Kloth

IOWA W.M.S.

Circuit No. 6 of the Iowa District W.M.S. held its annual meeting on the 19th of April at the Ebenezer Lutheran Church of Audubon, Iowa, with an attendance of 160. After a word of welcome by Mrs. Einar Nielsen, the leader for 1956, the meeting opened by singing the hymn "O Zion Haste, Thy Mission." Mrs. Alfred Christensen read from Isaiah 60:1 and then led in prayer. After the singing of "Hail To The Brightness" Rev. Henry Hansen of Elk Horn, Ia, brought a message on missions and their place in our church. Following the sermon Mrs. Stanley N. C. Hansen and Mrs. Evald Nielsen sang a duet "Thou Stranger of Galilee."

This year we had a sharing period to hear what work or projects other aids were carrying on. Those who took part were Mrs. Eugene Bladt of Harlan, Mrs. Cecil Crouse of Audubon and Mrs. Elmer Anderson of Exira. Following the offering, we united in the Lord's Prayer and the Doxology. Fellowship and refreshments were enjoyed in the church parlors.

An invitation from Scranton was accepted for our 1957 W.M.S. meeting.

(Continued on page 6)

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor
321 E. 8th Street
Spencer, Iowa

Editorials and Comments

PENTECOST 1956

The third great festival of the church year, Pentecost Whitsunday, is often forgotten. Yet we live by the outpouring of the Holy Spirit in our churches, and without the Holy Spirit we cannot even believe in Christ. The World Council of Churches has sent us an article by the Lutheran Dr. T. A. Kantonen, professor of systematic theology at Hamma Divinity School, Springfield, Ohio. Here is the most important part of the message.

In the new aeon of the Spirit old barriers of time and space, of race and nation, crumble before the glorified Christ as he makes his life-changing impact upon men to the end of time and to the ends of the earth. And just as the mission of the church is worldwide, so is the community created by the Spirit. The early Christians described themselves as "the third race," neither Jew nor Greek but the redeemed people of God "from all tribes and peoples and tongues." Man-made dividing walls belong to the evil old age which Christ came to overthrow. It is the nature of sin to divide mankind, to set brother against brother. It is the nature of the Spirit to create fellowship, to make all men brothers in Christ. In giving men new life in Christ, the Spirit makes them members of the body of Christ and members one of another. The New Testament knows no such person as an isolated Christian or no such group as a body of Christians isolated from other Christians. Since Christ is one, not many, and since Christ has but one body, not many, therefore saints, meaning Christian believers, are to be found only in the one universal communion of saints. Ecumenicity is of the essence of the Church.

Such is the message of Pentecost. It imbues the Church with a high sense of destiny as it discloses the vital role entrusted to the Church in the fulfillment of the eternal purpose of God. It calls the Church from its peripheral interests to its true task of leading men and women to a wholehearted commitment to the living Christ. It confronts the Church with its world mission of bringing the gospel to every nation and extending the lordship of Christ over every area of life. It lays upon the Church the imperative of realizing its oneness in Christ that the world may believe. Above all, it directs the Church to its source of power, to the Holy Spirit, the Lord and Giver of life.

More than anything else the world today needs a new Pentecost. The world is tense with anxieties, suspicions, and hatreds. The nations are putting their trust in ever more diabolical weapons of destruction. Organized anti-Christian forces are rampant. Millions of human beings whom Christ died are in suffering and degradation, deprived of the bare necessities of life and of basic hu-

man rights. Five hundred millions have never heard the gospel of Christ. The churches are full of nominal or lukewarm members whose real god is their own success and happiness. Much of the re-awakened interest in religion caters only to the self-centered desires of unregenerate human nature. The witness of the Church to secular power, to its own members, and to non-Christians at home and in the mission field is weakened by the tragic divisions within Christendom. If the Christian mission is to be fulfilled in such a day as the present, the whole Church, from local parishes and general church bodies to the highest levels of interdenominational co-operation, must once more face the world as a Spirit-empowered, united, and evangelizing fellowship. A spiritual rebirth is the basic prerequisite for the unity of the Church as well as for the vitalization of the Church's witness. Elimination of differences and rearrangements of the externals of organizational structure are not enough. The true unity of the Church is not eked out of poverty or dictated by outward conditions. It is the result of an overflowing fullness of the Spirit. It is born and not made. An artificially contrived union of the churches as they now are, without a genuine renewal of hearts and minds, would be a poor substitute for the rich and full unity created by the Spirit.

But the promise still stands: "You shall receive power when the Holy Spirit has come upon you." This promise is to us and to our children, to all of Christ's people near and far. Pentecost is more than a memory. The Lord of the Church is ready to manifest his living presence, to bind the hearts of believers together in love, and to empower them to effective witness. In sincere repentance and confident faith let all who name the name of Christ unite in the prayer: "Come, Holy Spirit!"

RETURN OF THE PARLOR

Housewives are longing for the return of the old-fashioned parlor. Albert M. Cole, head of the Federal Housing and Home Finance Agency, has consulted housewives on how to make new houses so attractive to modern Americans as to be good long-range investment risks. The leading suggestion concerned "the old-fashioned parlor." The women want a room reserved for quiet conversation, one in which the tensions can be soothed to rest. They are tired of thin partitions, box-like rooms, small and cluttered, so that each person seems to be in everyone else's way. Which reminds of some inquiries of our own, touching the family altar. Answers indicate it is so difficult to have one because in the modern home there is no place that can be used for it. Somehow, by crowding together we have crowded out God. Or is it due to homes being cluttered with things? —Watchman Examiner

A call to grateful remembrance

I BELIEVE IN THE HOLY SPIRIT

By Edwin W. Petrusson

WHEN THESE LINES are read, we shall be nearing the great festive day of Pentecost. We call to grateful remembrance the coming of the Holy Spirit and with His coming the birth of the Holy Christian Church. Many are confused in their thinking, because they do not know what the Bible teaches concerning the person and work of the Holy Spirit.

The work of Jesus Christ in His perfect life for us, in His death and resurrection was a finished work. He purchased a full and free salvation for all guilty and condemned humanity. He paid in full the sinner's penalty. He met in full the demands of the perfect and unalterable law of God. He satisfied in full all the demands of God's justice.

Christ cleared away the insurmountable obstacles that separated man from God and God from man. The way back to God was open. The way back to God's favor was clear. A vicarious atonement had been rendered for "For our sake he made him (Christ) to be sin" (II Cor. 5:21). A perfect salvation had been purchased since "you were bought with a price" (I Cor. 6:20) and that "not with perishable things such as silver or gold, but with the precious blood of Christ" (1 Peter 1:18, 19).

The atonement was not all that was needed for man's salvation. No one has ever been saved without the atonement. Yet the atonement also never did and never could save man. Something more was needed. But this something more was not anything that man could add as though there was something lacking in Christ's completed and perfected work. After Christ lived and died, arose and ascended man was still unsaved and guilty, sinful and condemned.

Man needed to take and appropriate to himself the purchased salvation. Man was in no condition to appropriate anything from God. Man's sinful, rebellious, twisted earth-bound nature was the same. The work for man was finished. A work in man was yet to be done. Man could not do this for himself. Man could not change his nature. (Jer. 13:23). Plainly the carnal mind is at enmity with God (1 Cor. 2:14). By nature all are "dead in trespasses and sins" (Eph. 2:1). A life-giving and creative operation must be performed on the heart of man. Jesus said to Nicodemus, "You must be born anew" (John 3:7). The bringing of this new life is the special work of the Holy Spirit.

Perhaps one of Martin Luther's illustrations may prove helpful in clarifying this truth. "It is a faithful saying that Christ has accomplished everything, has overcome sin and overcome every enemy so that through Him we are lords over all things. But the treasure lies yet in one pile; it is not distributed or invested. Consequently, if ye are to possess it, the Holy Spirit must

teach our hearts to believe and say: 'I, too, am one of those who are to have this treasure.'"

God wants this treasure distributed, and for this reason the Holy Spirit came. How clearly this truth is set forth in the Explanation of the Third Article of the Apostles' Creed: "I believe that I cannot by my own reason or strength believe in Jesus Christ, my Lord, or come to Him; but the Holy Spirit has called me through the Gospel, enlightened me with His gifts, and sanctified and preserved me in the true faith." The Holy Spirit came to call, enlighten, and sanctify.

Who then is the Holy Spirit? Rationalistic teachers pervert the Holy Scriptures saying that the Holy Spirit is a mere impersonal influence, a divine power that goes out from God, or just an idea personified. But God speaks very clearly in His Word concerning the Holy Spirit. His Word does not confuse or deceive.

The Holy Spirit is a Person in the Trinity. God is One. Yet, there are three Persons. We cannot explain or comprehend this truth revealed by God Himself. This is one of the many blessed revelations of God which we cannot understand but which we receive in faith. Every tenet of our faith is rooted in His Word alone and goes beyond our understanding to Him whose ways and thoughts are higher than ours even as the heavens are higher than the earth. (Is. 55:9).

God has revealed Himself as the Father who loves us and gives us His Son. God has revealed Himself as the Son who loves and gives us His Life. God has revealed Himself as the Holy Spirit who loves us and gives us His power. The Spirit is the least understood and the least appreciated person in the Trinity, equal to the Father and equal to the Son in power, in wisdom and in works.

What difference does it make whether the Holy Spirit is a Person and not an attribute or a power or an influence? All the difference in the world. It is of highest importance that we understand that the Holy Spirit is God, worthy to receive our adoration, our faith, our love. We need to be reminded that the Holy Spirit is not a power that we in our weakness and ignorance are to get hold of and use. Indeed the Holy Spirit is a personal being—infinately wise, infinitely holy, infinitely tender—who is to get hold of us and use us.

We are to remember that the Holy Spirit is our ever present, loving friend and helper. He it is that through the Word teaches us all the truth both in regard to our sin and God's grace in Christ. Apart from His work in our hearts through the Word and through the Sacraments, we could never believe in Christ or come to Him. How wonderful it is to know that God through His Holy Spirit is as loving as Jesus. He is wise and strong and worthy of our confidence and love and surrender.

Church News from here and there

Supreme Court Widens Action on Segregation

Southern extremists may not be backing down, but the Supreme Court may be resolute also. Its decision on the case arising in South Carolina threw out the "separate but equal" doctrine as it applied to intrastate bus transportation. The decision was also unanimous and so reflected no shadow of fear or compromise. An instructive reaction appeared in Montgomery, Alabama. The bus company whose vehicles have been largely riderless since December 5, when Negroes stopped patronizing its services, announced it would abandon segregation. But officials of city and state rushed in and countermanded the order, threatening with arrest anybody who disobeyed Alabama law, which was thus not above that of the United States. That kind of situation cannot go on indefinitely, and sooner or later the occasion will arise when a test will have to be made. When some official flatly refuses to obey a clear order given by a federal court, and he is arrested by a United States marshal, we shall see that the federal Constitution, as interpreted by the Supreme Court, is still the law of the whole United States. The severe penalty imposed by a Georgia court upon several white men who assaulted a Negro musician who was giving a public program should warn all concerned that this country is not yet ready to dissolve in anarchy. The lesson might apply to two southern states which are setting up their own forms of embargo against Japanese-made cotton goods. The relations between our country and others in such matters are a major field of competency of the federal government. Before one-sixth of the country decides it can dispense with the inconveniences of living with the other five-sixths, it might consider that it would mean to lose the advantages of our present association. Balkanized America, which seems to be the goal of some of the more impatient, would be an invitation to tyranny.

—Christian Century

Business, Professional Men Tell Why They Became Ministers

Chicago—Two men who left promising professional and business careers to become ministers explained their decisions at a Loop luncheon gathering.

"I came to the deep conviction that the key to survival for our civilization lies in the Christian Church," said the Rev. Telfer Mook, who eight years

ago was a prominent lawyer in Des Moines, Iowa.

"People's greatest problems are not economic or political but personal and religious," said John S. Broeksmit, Jr., until 1954 an assistant buyer for Sears, Roebuck and Co.

Mr. Mook, 39, who was graduated last June from Chicago Theological Seminary, is now minister of First Congregational church, Concord, N.H.

Mr. Broeksmit, 35, is a senior at the seminary serving as assistant minister of Wilmette (Ill.) Congregational church.

Both told the seminary's Board of Associates at the luncheon in the University Club that they were married and had two children at the time they decided on full-time Christian careers.

Mr. Mook was executive director of Des Moines' Committee for Good Government, which successfully inaugurated a city manager plan of government, when he began serving his Plymouth Congregational church as religious education director.

"As I got into it, I began to realize that this was really what I wanted to do with my life," he explained.

He urged the board members to seek out the countless young persons in their own churches "who are only waiting for guidance and inspiration to go into full-time church service."

Says Protestants-United Have 'Impounded' \$55 Million

Minneapolis, Minn.—Protestants and Other Americans United for Separation of Church and State "have impounded more than \$55 million of tax money being diverted to sectarian activities, contrary to our constitution," an official said here.

The Rev. C. Stanley Lowell, associate director of the organization, gave the figure in a report to the General Conference of The Methodist Church.

"If we see a church getting tax funds for its sectarian activities in violation of the law, we suggest it desist," he said. If it does not desist we will go to court, if compelled, to secure observance of the law.

"When we discover a church making brandy and selling it commercially without paying a federal tax, we not only say these people ought to pay the tax like other distillers, we go to the tax hearings and ask the government to collect.

"When we observe clerical States that reduce our Protestant brethren to the status of second-class citizens, drive them into ghettos, and close their schools and churches—we appeal for an end to foreign aid to such nations. We plead for the end of subsidies to religious bigotry and oppression.

"When we learn that a treaty with Haiti has been framed without the freedom of religion clause traditional to all our treaties, we alert the nation to the peril of such a precedent.

"You Methodists helped found our organization. We need your continued support. It can also be said that you need us. Some action group there must be to do the work we are doing."

Missouri Synod Gains 86,976 Members

St. Louis, Mo.—Membership in the Lutheran Church-Missouri Synod totaled 2,191,403 at the end of 1955, according to the denomination's annual statistical report.

The Rev. Armin Schroeder, synod statistician, said the figure represents a gain of 86,976, or 4.1 per cent, over the previous year. He said the synod's membership has increased nearly 500,000, or 43 per cent, since 1945. During the same period the U.S. population grew by 18 per cent.

There are now 5,677 congregations in the synod served by 4,175 pastors, Mr. Schroeder said.

Psychoanalyst Sees Social Motive In Church Membership Increase

Chicago—People are joining churches in large numbers in an attempt to fulfill social needs, not because of any religious revival, a Washington (D.C.) psychoanalyst told the Association of Mental Hospital Chaplains here.

"We are witnessing a revival of social interest instead of a real confrontation of God and basic religious issues," said Dr. Leon Salzman.

Dr. Salzman, a faculty member of the Washington School of Psychiatry, is chairman of the Religion and Psychiatry Seminar, a monthly gathering of clergymen and psychiatrists in the nation's capital.

"Churches are offering superficial social functions and group living activities," he said. "They must learn to fulfill people's religious needs if they are to maintain their large numbers of new members."

Lutherans Ask Law and Order On Desegregation

Atlantic City, N. J.—Lutheran social mission leaders urged here that all parties in the controversy over desegregation "uphold due process of law and maintain public order."

The resolution was adopted by the board of social missions, United Lutheran Church in America. It will be submitted to the denomination's 20th biennial convention in Harrisburg, Pa., Oct. 10-17.

The board declared that the Supreme Court decision outlawing segregation in the public schools "is in harmony with Christian convictions."

It also stressed that the public school system must be upheld and strengthened because "it is so necessary to the maintenance of a democratic, free and just way of life."

"All citizens of the U.S.," the resolution added, "have the right to engage in peaceful public discussion of desegregation and to seek adjudication of this issue in the courts."

NEWS AND NOTES

(Continued from page 2)

SUMMER INSTITUTE FOR PARISH WORKERS

Our Board of Parish Education has recently received information concerning Parish Workers' summer institutes sponsored by the Evangelical Lutheran Church. Parish Workers from our churches are invited to participate in these sessions.

Minnesota Institute August 4-9

The midwestern conference which formerly met at Luther College, Decorah, Iowa, will this year be held at the new Minneapolis Circuit camp site near Annandale, Minnesota, about sixty miles west of Minneapolis. Sessions will begin Saturday afternoon, August 4, and conclude Thursday evening, August 9. Courses will include "How to Use the Bible in Personal Devotions;" "Understanding Ourselves;" "Group Dynamics;" "Leadership;" and "Orientation to Parish Work." For further information write to the Department of Christian Education of the Evangelical Lutheran Church, 422 South 5th Street, Minne-

apolis 15, Minn., or to Dr. C. C. Mosen, Trinity Theological Seminary, Blair, Nebraska.

Pacific District Institute, July 22-27

This institute will be held jointly with the Church School Workers' Institute for the Pacific area, at Trinity Lutheran Church and Pacific Lutheran College, Parkland, Washington. In addition to some of the courses mentioned above there will be other courses in Bible study. For information concerning this institute address Mr. Milton Nesvig, or Margaret Wickstrom, Pacific Lutheran College, Parkland, Washington.

Our Board of Parish Education strongly urges Parish Workers of our U.E.L.C. to attend one of these institutes. Some of our workers have attended the institutes formerly held in Iowa and have found them most helpful and inspiring. We are confident that congregations which provide financial aid to enable their workers to attend such an institute will find themselves well repaid by increased zeal and efficiency on the part of their Parish Workers.

THE LIVING WORD

By Luther A. Weigle

"Allege" and "advertise"

To "allege" now means merely to assert, but in the sixteenth century it meant to adduce evidence, hence to cite or quote authorities. That is what it means in Acts 17:3, where we are told by the King James Version that for three weeks Paul "reasoned with them out of the scriptures, opening and alleging that Christ must needs have suffered and risen again from the dead." Yet Webster's New International Dictionary cites this text as evidence that "allege" means "to assert without proof, but with the implication of readiness or ability to prove." Does the writer imagine that Paul spent three weeks brandishing the Scriptures, implying that he could prove what he was asserting, but failing actually to cite or quote any evidence? That our best dictionary could go so far astray is just an additional bit of evidence that the archaic language of the King James Bible easily misleads the reader. The Revised

Standard Version translates the passage: "They came to Thessalonica, where there was a synagogue of the Jews. And Paul went in, as was his custom, and for three weeks he argued with them from the scriptures, explaining and proving that it was necessary for the Christ to suffer and to rise from the dead, and saying, 'This Jesus, whom I proclaim to you, is the Christ.'"

The word "advertise" appears twice in the King James Version, Numbers 24:14 and Ruth 4:4. Its meaning is simply to tell or inform, without any of its twentieth-century connotations of wide public notice. When Balaam said, "I will advertise thee what this people will do to thy people," he meant "I will let you know . . ." The statement of Boaz to the kinsman of Ruth, "I thought to advertise thee," was not a threat; what he said was simply, "I thought I would tell you of it."

THE NEW HYMNBOOK

The music edition of the *Service Book and Hymnal* will be a volume of 1024 pages; of which about 200 pages will be devoted to the *Service Book*, and some 700 pages to the *Hymnal*. Total size of the book has been determined. It will be necessary to keep to this pre-determined size. This will be done either by the use of smaller type in certain parts of the *Service Book*, or, in case of necessity, by omission of certain materials which will find place in the text edition which will contain the complete corpus of the Liturgy.

When may our Churches and people expect to receive copies of this new book? This is a good entry in the "\$64,000 Question." No firm answer is possible at the present writing. But with the continuation of present progress, and with no unforeseen delays, the book should be published by the middle or end of the year 1957.

The interest in and eagerness in the new book which are becoming more evident each day are heartening signs to those who are engaged in the actual work involved. It is their hope that eagerness may be matched by patience and understanding; patience and understanding of the same order which has brought the work from uncertain beginnings to its present stage.

Our Foreign Mission Fields

Edited by Rev. K. R. Jensen
Viborg, South Dakota

NEW MISSIONARY



Miss Anne Elizabeth Jorgensen has applied for missionary service in our Santal Field in India. Her home is in Hussar, Alberta, Canada. Her application was accepted by the Foreign Mission Board at their Annual Meeting last February.

Miss Jorgensen is a nurse. She would like to work among the lepers in India. She comes to us highly recommended.

She has also attended Bible School at Camrose and Minneapolis. At the present time she is employed by the Municipal Hospital, at Bassano, Alberta, Canada. It could be possible for "Betty Ann" to be sent out this fall, if her visa is granted. We believe this new worker is an answer to many prayers in behalf of our Santal Mission Field. We ask our friends to continue to bring this matter before the throne of grace. We are especially concerned at this time about the granting of a visa which will permit her to leave for India.

Henry N. Hansen,

Chairman Santal Committee

WHERE EAST AND WEST MEET

By Roselyn Holte

"As far as the East is from the West so far hath He removed our transgressions from us." In this wonderful promise God gives us assurance of our sins being removed from us. East and West do **not** meet. What a wonderful illustration God used! In Christ our sins are gone!

East and West do not meet. We who have left the Western world and have begun to get the feel of the Orient are learning to realize the truth of this in a different sense also. How different our Western ways of thinking and doing are from the ways of these people of the East. And how many times haven't we exclaimed, "Oh, that's just the opposite of the way we do it!" Sometimes it's amusing, sometimes confusing!

To translate a Japanese sentence into English you must begin at the end of the sentence and work toward the beginning. You must drive your automobile down the left lane of the street. You wash your dishes in cold

water, not hot. You dust a room first, then sweep it. A man walks ahead of a lady. It is polite to make noise in sipping your tea. In speaking a person's name, the surname is given first. These and countless others—the way you strike a match, sharpen a pencil, button your coat, wave goodbye, open a book, row a boat, and so forth, are all exactly opposite in the Orient.

Oriental Thinking

These things are of course all outward and can be adjusted to without too much difficulty. But the problem that faces a missionary in the East is the inability to understand the thinking of an Oriental mind. For it, too, is often far removed from our pattern of thought. Gradually, as we learn their very difficult language and can understand and communicate a little, we get a glimpse into their thinking. But again and again we are stumped. Why did he do that? What made him react that way? What did he mean by that statement? Why was he offended? Why did he suddenly stop coming to church? Not being able to understand the people and also being misunderstood by them brings many heartaches and much tension to the missionary. When we think of all these things we realize that East and West are far apart in many ways. And here we need your prayers. We do want to understand these people for whom Jesus died and be able to bring the Gospel to them in a way in which they can understand and believe.

One in Christ

But is there no place where East and West meet? Yes, we know one place where there are no distinctions—of race, color, sex, or social standing. The place is the cross of Christ. And this I believe is more real to us in the foreign field than to the average person in America. When we kneel at the communion rail with our Japanese brothers and sisters, we sense this fellowship of the saints that erases all barriers. There we are no longer the yellow and the white, the national and the foreigner, the East and the West, but we are one in Christ. This is the joy we experience as we see them come one by one to stand before the baptismal font and become a member of the one Body of Christ.

You who pray for and give to foreign missions all have a share in this glorious work. And when we all join that great white-robed throng who will sing praises to the Lamb—who knows, perhaps we will sing the hymn that is in our Japanese hymnbook, "In Christ There Is No East or West!"

"The Missionary"

A TIME FOR ACTION

Dr. R. E. Morton

President, Dana College

(Reprinted from the February Dana College Bulletin)

The next four years could well be the most crucial period in the history of Dana College. What happens at Dana in these years could determine her whole future.

Two events in recent months have brought this fact into sharp focus. In March, 1955, Dana failed to receive North Central accreditation because "additional financial resources will be needed to remedy (certain) weaknesses." Dana did not receive a grant from the Ford Foundation's half-billion dollar gift to independent colleges, universities and hospitals, because we are not regionally accredited. A third factor makes the next four years very determinative for Dana's future—the merger of our church with three other Lutheran churches.

North Central's action last March was based on the fact that certain weaknesses existed in our program. The weaknesses stated were all of such a nature that additional financial resources, wisely used and distributed, would eliminate them. The Ford Foundation used regional accreditation as the basis for selection of the recipients of its gifts, and since Dana did not have this regional accreditation, we did not receive any aid. By January 1, 1960, it is expected that the union of four Lutheran churches, of which our United Evangelical Lutheran Church is one, will be completed. The Articles of Union for this merger provide that "senior and junior colleges, certified by the uniting churches, shall be received by The American Lutheran Church" (the new church). Dana will be certified by the U.E.L.C. to the new church. The Articles of Union also provide that "As future needs and opportunities indicate, the Church may establish new institutions and expand, relocate or consolidate existing institutions."

The future of Dana College, yes, its very life, is greatly dependent at this point on one factor—additional financial resources and the additional facilities and services to students which such resources can provide. The North Central reference, "additional financial resources will be needed," applies to the educational program and the maintenance of the physical plant, and also to the capital development and expansion of the college in the area of physical facilities such as new buildings.

The United Evangelical Lutheran Church has supported Dana generously in its current, annual appropri-

ations. This support has increased over the years and is a tribute to the church in its efforts to maintain a Christian college. The appropriation for the current year for Dana is \$58,660. The total educational budget for the U.E.L.C. this fiscal year is \$87,030, but \$28,300 of this is for Trinity Seminary and must not be confused with the church's support of the college.

North Central accreditation is a "must." It is necessary to meet the increasing competition from other colleges. Should other grants be made by philanthropic organizations such as the Ford Foundation, regional accreditation will likely again be the only basis for such aid. While Dana will be received in the new church, what is done from now until 1960 will determine her future in the new church in the light of the latter's right to "establish new institutions, expand, relocate or consolidate existing institutions." We can largely determine the future of Dana by what is done prior to 1960.

Let it not be thought for a moment that Dana is in imminent danger. An institution that has served well and weathered many a storm for over a half century does not easily overcome. We can go on as we have in the past, but such a course holds little promise for the future. The alternative is a strong, vigorous and extensive program of development of the college. The internal development of a college (faculty, curriculum, library, etc.) is primarily the responsibility of the administration and faculty, in co-operation with the board of control. The development of a college in terms of physical and capital expansion and additions of new facilities is the responsibility of the board of control and of the constituency.

To meet the crisis facing Dana College, these things are necessary:

1. The prayers, good will and moral support of the church, that a strong Christian spirit may continue to characterize and pervade our only college.
2. A sound and adequate program of capital expansion.
3. Capital funds out of which to expand the physical plant by the erection of new buildings.
4. Continued strong support of the educational program of the college and adequate funds for the proper maintenance of the physical plant.

THE U.E.L.C. JOINT UNION COMMITTEE REPORT

By Dr. Hans C. Jersild

"The glory which thou hast given me I have given to them, that they may be one even as we are one, I in them and thou in me, that they may be perfectly one, so that the world may know that thou hast sent me and hast loved me even as thou hast loved me." John 17:22-23.

Oneness such as it is described in the above Word of God that superior unity in Christ Jesus for which all God's children should strive. Our Lord prays that His disciples not only of that day but also "those who are to believe in Me through their word," may be perfectly one. That prayer stretches down across the centuries and under God and by His grace is working itself out even as we as U.E.L.C. are striving to effect a union with sister Lutheran churches.

This year we as a Church body will be confronted with a momentous decision, namely the merger. In seeking God's will in this matter we turn to God's Word. His Word in clear and unmistakable terms speaks of the oneness of the Church. We as a Church confess every Sunday in our congregational worship: "I believe in the Holy Spirit, the Holy Christian Church, the Communion of Saints, etc." Such a confession calls for action which works for an increased oneness of the Church of Jesus Christ. We are in the will of God as we strive to realize merger. Therefore we may also look for God's rich blessing in all these endeavors. May God give us grace and wisdom to do that which will glorify His Name.

In the interest of the Union, copies of the Joint Union Report were sent to all pastors and also presidents of all congregations with instructions that every effort be made to acquaint their congregations with its contents. District presidents were also contacted about arranging District meetings of smaller areas in the interest of this cause. It has been our privilege to attend three meetings of District character.

In answer to the question as to what should be your and my attitude toward this proposed Union, there are a number of factors to which we would like to refer. Allow us to list some of them:

1. The Union of the Church is in complete accord with the Word of God. The story of the Protestant Church in our land in this last century has manifested a consistent trend toward union, first of sections of groups bearing the same denominational name and more recently of groups bearing different denominational names. In our Lutheran group sections of the Church of the same national background have united, which for instance explains the "united" in U.E.L.C. Now finally sections of the Lutheran Church which are of different national origins are moving toward union. It is a momentous step because lines of national heritage are crossed over. As such a move is made, the question arises which should loom larger in our thinking our national background or the Church of Jesus Christ. There are various answers pointing in several directions. However we are confident that we would want to glorify God's Name and give due heed to the direction of His Word.

2. We are as a Synod in a particularly unique position with regard to the merger. It was our Synod by its convention action of 1948 (see page 209 of 1948 Yearbook) which initiated the movement. We carry the initial responsibility. Our unanimous action on the two documents already presented to our Conventions is an added indication of our mood and concern for the merger.

3. It is true that we in uniting our forces with the two larger bodies will in that organization be a minority

group speaking with a minority voice when matters of chief concern to us come before the body. The consciousness of that minority feeling is first now beginning to manifest itself as we approach the day of a final vote. How much should such a feeling be allowed to gain the upper hand even to the extent that we fail to secure the two thirds majority needed to approve this union? It is true that we have inheritances that we would like to perpetuate. We may believe that under God and by the grace of the Holy Spirit all those inheritances which are of real worth to the united Church will be perpetuated. Because every heritage which in the life of the Church has become a creation of the Spirit of God will endure and serve the new Church.

As to our institutions I am sure that here again right thinking will prevail. Both Seminary and College will be certified to the new Church. They will as such become part of the new Church. Our continued strong concern for them will from then on serve them. There definitely is room for a Christian institution of learning in our location in the new Church. With an anticipated doubled college enrollment in our land by 1970 God is placing in our hands a sacred trust of maintaining an increased Christian education program which we dare not betray. In addition we have by now such a large investment on Dana College hill that it would be exercising the wrong kind of stewardship to do ought else but continue the institution.

4. The many advantages of the larger body which will result should also be noted:

- a) In the field of parish work we will be enabled in a natural way to combine congregations thus relieving manpower to meet the growing need for more pastors.
- b) There is an extensive amount of duplicated effort at present which would cease. Duplicated headquarters and staffs now prevailing for each body would cease. Duplicated district staffs now existing in the large bodies would be no more. The duplicate youth, women's, and men's staffs would come to an end. In the area of home missions, duplications in placing missions near one another would be avoided. Duplicate efforts in the wide and extensive field of literature such as D.V.B.S., S.S. and other fields could be ended. It must be added however that intersynodical parish education efforts are to some extent meeting that problem.

- c) The smaller body such as our own would have the advantage of the increased and more adequate skills and helps which full time staffs in the major fields of church activity would provide such as home missions, charity, education, finances, stewardship, youth, men, and women's work.

- d) Finally it is noteworthy that the smaller body would actually have the benefit of all the above advantages plus many more at less cost. Our per confirmed member giving the last year for all our synodical efforts was \$10.34. The specimen budget for the new church as given in the Joint Union Committee Report (see page 202) stands at \$9.15 per confirmed. Added to that we have the keen satisfaction that there will at the \$9.15 per confirmed even be a \$2,000,000 amount available for capital expansion. Although we would not contend that we should be interested in merger because the cost will be less for a

(Continued on page 13)

THE LUTHER LEAGUE

John W. Nielsen, Editor

A Missionary Among Priests

Dear Friends:

After hearing so much about persecution, and more persecution, I'm sure you've often thought, "But why spend money and men in South America?" But, dear friends, it is not all dark in this precious land; nor is it all fighting. I'd like to give you a peek into the other side of the picture.

Four or five years ago while walking on the street of Tunja one day, I was stopped by someone's greeting. Imagine my surprise as I looked back and saw a priest! My first thought was, "What does he want?" But he only proved to be kind, and we chatted for a few minutes. From that day on, whenever we met, we stopped to chat, and soon became good friends. To make a long story short, today we are both working in Bogota and the friendship has continued. He has always thanked me for the literature that I have given him, but as yet he has never come to my home so that we could have a really good talk about the things of God. Many prayers, however, go up for him. This beginning stopped all fear of priests as far as I was concerned.

Not long after returning to Colombia after my last furlough, another priest was led into my path. He had left the priesthood a short while before but knew nothing about Protestantism. Through our contacts he was soon willing to go with me to church and became convinced that we had the Truth.

He desired to reach his friends in the priesthood for Christ. He soon brought two to me to study English. As it turned out they didn't learn much English as we were soon discussing the scriptures. They had come to convert me using the study of English as an excuse. We had these classes for almost a year when the one became convinced that we were in the right and the other stopped talking against us. About a year ago, the one decided to leave the priesthood. You can imagine how thrilled I was when he came to my apartment a few hours after he had left his sotana. I asked him whether he would like to go with me to church, and he said there was now no reason why he couldn't. It was Holy Week. Thursday night was his first service. He stayed with us all week and attended our services. Then, because of the danger, he left town.

The other one is still in the priesthood, but as I said, he no longer talks against us. He often comes to visit and brings another priest with him. At first the new priest seemed fearful, and they stayed only a short while. Now he has become as friendly as the other one, and we have some good times together about the Word.

Two Christmas Eves now I have spent with priests. They too are missionaries, sent here from Spain so they too feel like strangers in a foreign land. Because of this they have enjoyed coming over to spend Christmas Eve. Last year because the two ex-priests were not in town, I didn't invite the other two, thinking that they perhaps would not care to come. It was more than a day or two after Christmas, however, that they called and asked if they could come over. I was then sorry that I had not invited them.

Thus you see that Colombia isn't all fighting. How our hearts go out to the priests that they may see the light. We have certainly seen what a blessing they can be to the people after coming into the light. The people knowing that they have been priests, flock to hear them.

Just now as I was writing this letter, the first priest that I mentioned informed me that he was coming over tonight. We shall see.

Thus I'd like to say that Gospel work in Colombia is not difficult—not that circumstances are always perfect—but God doesn't need circumstances, He needs men! Why do we fear going to the foreign fields for our Lord, young people? We certainly would not change places with any of you. The joy of serving the Lord in a heathen land is beyond explanation. Where is God calling you? Many are the souls that have never heard for the first time. Must their turn never come?

Pray for us. I've mentioned only a little corner of our work, May we see many a soul find Christ both here and at home.

Just one of you,

Helen Danielson

(Arrangements for a monthly missionary letter have been made by Mrs. T. C. Hansen, President of the Synodical W.M.S. We want to thank her and the W.M.S. for their help.—J.W.N.)

CHRIST IN VOCATIONS

EXPERIENCES OF A SOCIAL WORKER

By Florence M. Hansen



The social worker has many opportunities to witness for Christ. We daily use the principles which Christ taught regarding love for others and showing understanding and respect for those about us. We know that the early Christians showed their love for others by providing for the poor and the sick. Later, institutions and social agencies were established to provide

the necessary care and counseling for those who need

lp. Our basic philosophy in social work is to help people help themselves with the aid of various services in the community.

As a medical social worker, the work in the hospital consists of experiences such as these: Mr. Jensen is eighty years old and has no relatives nor friends. He lives alone in a furnished room and receives a pension from the railroad. One day he noticed a sharp pain in his left arm and had difficulty breathing. His landlord called for an ambulance to take him to our hospital. Mr. Jensen has a serious heart condition and will need to stay in a rest home when he leaves our hospital. He has enjoyed talking about his experiences on the railroad and about his wife, who died five years ago. He asks questions about his heart and about the rest home where he will go. It has meant a lot to him to have someone listen to him, to regard him as an individual who has helped to make a great nation.

Mrs. Smith became ill after every meal and an operation was recommended. She thought this was certainly God's way in punishing her as she had not been attending church recently. We worked with the hospital chaplain to help her understand that this was not a punishment, but instead this was a time when she could pray for God's help. We also helped her to talk about the circumstances which brought on her illness and to discuss plans for the time when she could be home again.

The doctor reported that little Jane Brown, who was only five years old, was very ill and could not get well. Her parents felt so helpless when they heard this shocking news and placed the blame on themselves for Jane's illness. The medical social worker helped them to realize they were not responsible for the illness and that this has happened to other families. They were helped to see that they had done everything possible for Jane. They were helped to show Jane how much they loved her and to prepare her to meet Jesus. This was a time when the parents needed comfort in their sorrow.

We have read in the New Testament of the ways in which Christ showed no prejudice nor passed judgment on people because of their actions. Social workers extend help to the individual, regardless of his race, color or creed; or of the type of behavior he displays. Mr. Wood had not been living with his wife and two sons for a year prior to his accident. Instead of paying for their living expenses, he had bought expensive cars and had given gifts to strangers. He really cared little about himself and began to drink heavily. Then, one night, his car struck the entrance to a tunnel. Both legs and one hip were broken. He didn't want to live because he felt no one would care for him. He was in the hospital several months and required physical therapy to learn to walk again. During his hospitalization, Mr. Wood talked about his previous experiences. He was helped to gain his self-respect and to plan for his future. We talked with his wife and explained some of the changes in Mr. Wood so that she understood why he had acted as he had the last year. Both Mr. and Mrs. Wood knew there would be many adjustments, but Mr.

Wood was now thinking more about his responsibilities toward his family.

There is a great deal of satisfaction in helping people to help themselves, and the social worker is able to use her Christian training advantageously in her work. We need only to think of Christ's examples during his short ministry in helping us to be tolerant, understanding, considerate; and to show love for our fellow man.

(Florence M. Hansen is director of the social service department of Lutheran Hospital, Cleveland, Ohio.—J.W.N.)

Impressions From Luck

By Rosemary Raben

"WELCOME LEAGUERS" in bold, red letters greeted all who attended the Minnesota District Luther League Convention at Luck, Wisconsin, May 3-5. These words were on the outside of the Luck Lutheran Church, but inside, we read, "AMBASSADORS FOR CHRIST," the theme of the 40th annual convention. At once there was a feeling of Christian fellowship and purpose.

The convention opened with a Communion service and the message, "Christ Qualifies His Ambassadors," by Pastor LeRoy Andersen, President of the Synodical Luther League. Some of the other messages were: "Christ Demands Consecration From His Ambassadors," "Christ Commissions His Ambassadors," "Christ Empowers His Ambassadors," and "Christ Grants Victory To His Ambassadors." Following the banquet Friday evening, the film, "Ambassador In Bonds," depicting the work of Ziegenbalg, the first Protestant missionary to India, was shown. This film added much in carrying out the powerful theme of the convention.

Using the theme, 2 Corinthians 5:16-21, Pastor Andersen gave the convention inspiring messages through Bible Study. Besides Pastor Andersen, Pastor George Robertson, Synodical Youth Director, was also a guest speaker. Pastor Robertson not only delivered two of the messages but also informed the group of some of the Synodical Luther League projects. He also spoke of Stewardship, Leadership Training Schools, and Pocket Testament League.

We were reminded many times that like ambassadors in the diplomatic service who are official representatives of the highest rank, appointed and sent by one government to another, so we as Christians have even a higher honor as ambassadors for Christ—"God making His appeal through us." The convention proved to be a great challenge to everyone who attended. This high and great responsibility of being an ambassador for Christ became more real to each one, and it is our prayer that all the leaguers will grow in Christian faith in their homes, local leagues, and in whatever they do in this world.

The Edina Luther League extended an invitation for the 1957 convention.

(Rosemary, who is a freshman at Dana College, is the retiring secretary of the Minnesota District Luther League.—J.W.N.)

BY THE FIRESIDE

RULES FOR DAILY LIVING

Begin the day with God:

Kneel down to Him in prayer;
Lift up the heart to His abode,
And seek His love to share,

Open the Book of God,

And read a portion there;
That it may hallow all thy thoughts
And sweeten all thy care.

Go through the day with God:

Whate'er thy work may be,
Where'er thou art—at home, abroad—
He is still near to thee.

Converse in mind with God:

Thy sins to Him confess;
Trust in the Lord's atoning blood,
And plead His righteousness.

Lie down at night with God,

Who gives His servants sleep;
And when thou tread'st the vale of
death,
He will thee guard and keep.

—Author Unknown

LIVINGSTONE'S PASSION FOR CHRIST

When the motion picture, "With Stanley in Africa," was being filmed in Hollywood, the director said, "We're having trouble with this picture. It's not hard to build up scenes of jungle life, or to create native atmosphere. But here's our main problem—how are we going to get across to the public the power that sent David Livingstone out to Africa and kept him there?"

Perhaps the answer which Hollywood couldn't fathom can be found in Livingstone's entry on his second-to-last birthday: "My Jesus, my King, my Life, my All! I again dedicate my whole life to Thee!"—Gospel Herald.

FILLING THE EMPTY PEW

A minister can stand an empty purse more easily than he can stand an empty pew. It is a keen disappointment to the pastor when you are absent from the service. The better man or woman you are, the more you will be missed. The worse man or woman you are, the more you need the ministry of the Word.

The world is constantly taking the service of the church at your estimate. If you think there is nothing in the services worth your attention, your neighbor will accept your judgment. A minister has never yet preached loud enough to rouse a member who

was dozing at home or who had strolled off to some other church.

If a good reason keeps you away from the sanctuary, send a substitute. Invite your friend who seldom goes to church to occupy your pew. Your pastor gets a hearer, and the hearer may get what will save his soul.

TRUTH

By Anna-Modine Moran

Truth is a spotlight
That sends its white beam
Along a broad highway,
Across a wide stream,
Through a dense jungle,
Into black night,
Down into deep caverns,
Up to mountainous height.

Truth is a beacon:
Its strong, piercing light
Exposes deception,
Disperses the night
Of dark superstition
That shadows the mind,
And warns when tradition
Misleads humankind.

Truth is from heaven,
For God is its source,
So Truth never wavers
Nor alters its course.

—Christian Advocate

To be astride the fence is very uncomfortable and you are continually falling off on the wrong side.

—Anonymous

OVERSIGHT

An American symphony orchestra touring the Far East was about to give a concert in a provincial town where the Communists had been conducting a strong anti-American propaganda campaign. Just before the program was to begin, the man assigned to help the American manager with the seating arrangements for the orchestra rushed up to him in great agitation and said: "Sir, there has been a great oversight, I'm afraid. Where are the cash registers to be set up?"

"We have no need for cash registers," smiled the manager. "This is a free concert."

"Yes, I know that," replied the man. "But we understood that the music Americans liked most was the ringing of cash registers. Why have you none in your orchestra?"

Wall Street Journal

The coffee's cold, the sherbert warm. The speech drones on and on—Speaker, heed the ancient rule: brief, Be gay, Be gone!

A man applied at a recruiting office to enlist. The officer in charge asked him, "I suppose you want a commission?"

"No, thanks," said the recruit. "I'm a poor shot. I'd rather work on straight salary."

The class was studying Africa, and when the teacher asked how ivory is used, one small boy excitedly held up his hand. "Most ivory," he said, "is used for soap."

STEPS AND STOPS

An old Scotch woman who tramped about selling goods was in the habit of tossing a stick into the air when she came to crossroads, and taking whichever direction the stick pointed. One day she was seen tossing it several times. On being questioned, she said that the road to the right looked dreary and dull that she tossed the stick until it pointed to the left, that appearing to be a more pleasant way.

When we sincerely ask God for guidance, we can safely trust Him. Sometimes He forbids us to complete the task which we have begun for Him, often in a good work which has received God's approval. We must never forget, God sees the end as well as the beginning. Opposite that verse in Proverbs, "The steps of a good man are ordered of the Lord," George Muller wrote in the margin, "And the stops, too!" Exchange

WHY PEOPLE LIKE OUR CHURCH

REASONS given by some of our new friends for liking our church:

1. Not too large.
2. A friendly church.
3. Special attention given to the children.
4. Good singing by the congregation and the choirs.
5. Good preaching.
6. A nice church building, well equipped in a nice community.

Let's advertise our strong points. Talk up your church! Let's grow!

—The Church Visitor

THE U.E.L.C. JOINT UNION COMMITTEE REPORT

(Continued from page 9)

small synod, still it is not amiss to note it. A parallel case is that of a small congregation as compared to a large congregation.

5. In the light of today's rising standards in all fields also of church endeavor it is becoming increasingly more difficult for a smaller Church body to successfully follow along at the same pace. In our present synodical program as noted above our outlay is comparatively larger, and yet the ironical thing is that the consequent desired results for all purposes are comparatively less.

6. For any one of us to say that there is a special U.E.L.C. character which will be lost if we merge, and that therefore we had better not merge in order that it may be continued, borders on a type of sectarianism. It would

mean that there is something about us which segregates us from others.

Elsewhere in this Pre-Convention Report you will find the Union Resolutions upon which we are to vote. We invite you to study them. Note that they make room for any changes any one of the bodies might wish to adopt and in turn present to all the 1958 Conventions for possible adoption. We have received resolutions from two of our own groups proposing a change of the name of the new Church. It will be presented to the Convention for whatever action may be desired.

May God lead and guide us in His way that His will may be done and His Kingdom prosper.

On behalf of the U.E.L.C.
Joint Union Committee
Hans C. Jersild

A SONG IN THE WILDERNESS

By Juanita Mason Lewis

From out the lowly mud a lily grew;
From out the forest dark a robin flew;
In valleys deep the mountains' height
Belong;
Out of a lonely heart there came a
Song.
From filth of sin the purest soul can
Grow.
All this because the Saviour's cross
We know. —Home Life

Building a Wall of Protection around My Family's Future



**... just by signing
my name today!**

Just by signing *your* name on a Lutheran Mutual insurance application, you can provide an enduring wall of protection for your loved ones.

What other form of investment can you make with such complete confidence? You know that ten - twenty - forty years from today your life insurance plan will be as strong as it is now.

Let Lutheran Mutual build in just one day the security it might take you a whole lifetime to provide.

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Name _____ Age _____

Address _____

City _____ Zone _____ State _____

Lutheran Mutual

**LIFE INSURANCE
COMPANY**

Home Office ★ Waverly, Iowa

Total Received	Children's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission	sl Fu
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This is total for the synod's missions received during the 1955-56 fiscal year.

SPECIAL MISSIONS	Total Received	Foreign Missions (Where Most Needed)	South Amer. Mission	Japan Mission	Santal Mission	Sudan Mission	Jewish Mission	1956 Luth. World Action	Chin Missi
Previously acknowledged.....	Budgets:	16000.00	20227.00	10000.00	15000.00	43399.00			
Racine, Wis., Gethsemane Luth. Church	69762.03	836.35	12704.22	19082.51	11605.65	17413.80	799.43	7183.93	136
Lynwood, Calif., St. Paul's Luth. Church	350.00							350.00	
Waupaca, Wis., Trinity Ev. Luth. Church	350.00							350.00	
Waupaca, Wis., Trinity Luth. S. S.	20.03							20.03	
Plainview, Nebr., Mrs. J. Will Jensen	38.04		9.51	9.51	9.51	9.51			
Plainview, Nebr., Kenneth Jensen	50.00		25.00			25.00			
Harlan, Ia., Mrs. J. C. Olsen and family in mmeory of James C.	25.00		25.00						
Olsen and sons, Roy and Karl	50.00		50.00						
Milltown, Wis., Milltown Luth. S. S.	36.77								
Harlan, Ia., Immanuel Luth. S. S.	13.25		13.25			36.77			
Waupaca, Wis., Trinity Ladies Aid to help pay for shipping ban-									
dages to Sudan, Africa	5.00					5.00			
Boston, Mass., Hugo Dettmar	5.00							5.00	
Boston, Mass., Bethany Ev. Luth. Church	122.34							122.34	
Aurora, Colo., St. Mark's Luth. Church	144.30							144.30	
Elk Horn, Ia., Pastor and Mrs. Clarence E. Jensen for the Par- kijuli Hospital in the Santal Mission	20.00								
Cordova, Nebr., Our Savior's Luth. Church	35.10					20.00			
Laurel, Nebr., S. S. of Gethsemane Luth. Church	12.50							35.10	
Brooklyn, N. Y., Salem Luth. Church	12.50								
Graettinger, Ia., St. Paul's Luth. S. S.	28.10							28.10	
Royal, Ia., Bethlehem Luth. S. S. offering	70.68							70.68	
Sleepy Eye, Minn., Mrs. Hans Knudsen for Dr. Winther for his students in Japan	125.00							125.00	
Kennard, Nebr., Emmaus Luth. Church	20.00								
North Hollywood, Calif., Valley Luth. S. S. for support of a seminary student in Japan	115.00				20.00			115.00	
North Hollywood, Calif., Valley Luth. S. S. for support of a	57.75				57.75				

Child in the Leper Colony in Sudan	15.00				15.00			
Ia., Ia., St. Paul's Luth. S. S. in memory of Rev. Inadomi, Japan	20.00							
Ia., Ia., St. Paul's Luth. S. S.	40.77	21.19	20.00	8.04	11.54			
ubon, Ia., Eben-Ezer Ladies Circle	5.00		5.00					
ubon, Ia., Eben-Ezer Luth. Church	80.00							80.00
no, Calif., Mrs. Alma Hansen in memory of her husband								
Hans Peter Hansen	5.00							5.00
mpton, Ia., Ole Hansen	100.00		50.00		50.00			
onto, Canada: Life Memberships for Mrs. Eric Elaine Christensen and Mrs. Anna Berg, Richvale, \$6.75 each. By St. Ansgar Ladies Aid	13.50		13.50					
onto, Canada, Ansgar Ladies Aid for Life Membership for Mrs. Maren Rasmussen	6.75	6.75						
eva, Minn., Community Luth. Ladies Aid for 7 Life Memberships as follows: Mrs. Elizabeth Lind, Mrs. Guy Allen, Mrs. H. A. Hansen, Mrs. T. E. Jensen, Mrs. William Erbach, Mrs. Carl Rasmussen and Mrs. Martin Jensen	47.25	12.00	11.25	12.00	12.00			
chinson, Minn., Life Memberships for 19 women from Main Street Luth. Church as follows: Mrs. John Jorgensen, Mrs. Martin Nissen, Mrs. Jonas Olson, Mrs. Chris Nelson, Mrs. P. O. Nelson, Mrs. Andrew Miller, Mrs. Alice Nelson, Mrs. Hans Knutson, Mrs. Bertha Knutson, Mrs. Fred Bungaard, Mrs. R. W. Dahl, Mrs. C. B. Hansen, Mrs. Anna Hansen, Mrs. Andrew Olson, Mrs. Harold Olson, Mrs. S. T. Simonson, Mrs. L. A. Tange, Mrs. Ludvic Carlson, Mrs. Caroline Magdauz	128.25	32.25	32.00	32.00	32.00			
ingfield, Minn., Life Membership for Mrs. Leonard Jensen from her daughter Carol for support of Ilean Rohe in the Sudan Mission	6.75				6.75			
ert Lea, Minn., Life Membership for Mrs. Peter A. Petersen from Mrs. R. Berthelsen, Mrs. K. Petersen and Mrs. B. Falksen	6.75	6.75						
aluma, Calif., Elim Luth. Guild, Life Membership for Mrs. Inga Sather, Petaluma	6.75	6.75						
lfant, Mich., St. Thomas Tabitha Ladies Aid, Life Membership for Mrs. Camilla Frandsen, Trufant	6.75		6.75					
Moines, Ia., Life Membership for Mrs. E. S. Sorensen from her children	6.75	6.75						
ux City, Ia., Circuit No. 1	47.55	17.55	10.00	10.00	10.00			
mballton, Ia., Circuit No. 6	77.15		25.00	27.15	25.00			
mballton, Ia., Circuit No. 6 for Mrs. H. Inadomi, Japan	10.00		10.00					
otland, Me., Life Membership for Mrs. Howard Peterson from her children	6.75	6.75						
t Lake City, Utah, Tabor Luth. Church	50.00							50.00
ra, Ia., Exira Luth. Church	200.00							200.00
erwood, Ia., Underwood Luth. Church	13.00		6.50		6.50			
waaukee, Wis., Kingo Luth. Church	355.60	60.00	60.00	60.00	60.30			115.30
upaca, Wis., Guests of Bethany Home, a mission offering for Miss Danielson's work in Colombia	15.00	15.00						
en Bay, Wis., Bethel Luth. Church	18.50							18.50
ine, Wis., from a friend	10.00							10.00
lter, Ia., Nazareth Luth. Church from friend in memory of Recy Damm	10.00			10.00				
TOTAL	72764.71	836.35	13018.72	19432.27	11794.35	17719.17	799.43	9028.28
PLEASE NOTE: About a month ago there was a gift of \$11.00 from Danville Sunday School, Westby, Mont., for the Children's								136.14
nes. It should have been credited to the School Fund instead.								
ived with thanks.								
May 14, 1956, Blair, Nebraska.								
H. J. Hansen, Treas.								

PLEASE NOTE: About a month ago there was a gift of \$11.00 from Daneville Sunday School, Westby, Mont., for the Children's mes. It should have been credited to the School Fund instead.
 Received with thanks. May 14, 1956, Blair, Nebraska. H. J. Hansen, Treas.

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ANNOUNCEMENT

The 60th Annual Convention of the United Evangelical Lutheran Church will be held at Nazareth Lutheran Church, Cedar Falls, Iowa, June 19—24 beginning with the opening services Tuesday, June 19 at 8:00 P.M. Our Convention theme is "Oneness in Jesus Christ." All congregations are urged to send delegates, one delegate for each fifty members, twenty-one years and over, or major fraction thereof. Delegates will please have credential blanks filled out, bring to the Convention, and give to the Credentials Committee. All matters which require convention action should be in the hands of the Church Council by June 1st. The most important matter to come before our Convention is our vote on the Joint Union Committee Report of 1956, copies of which have been sent to all pastors and presidents of our congregations. We urge all, both pastors and congregations, to give prayerful consideration to those documents. See below for further information from the host congregation. May God pour out His rich blessing upon our 60th Convention. Pray for our Convention.

Hans C. Jersild, President
 Lawrence Siersbeck, Secretary

CONVENTION NOTICE

Nazareth Lutheran Church, Cedar Falls, Iowa extends to all pastors, delegates and guests a cordial invitation to attend the 60th Annual Convention of the United Evangelical Lutheran Church to be held June 19-24th.

Lodging will be furnished in private homes for all who register by June 18th. For those who prefer to arrange for commercial accommodations, our agency has motels and a hotel. Details and rates will be sent upon request.

Address all reservations and inquiries to Mrs. Vernon Olsen, 909 State Street, Cedar Falls, Iowa, giving full details as to date of arrival, length of stay, number in party and whether or not you will have your own car.

Transportation will be furnished from railroad stations, bus depots or airport. Anyone traveling by air should make their destination Waterloo, Iowa.

NAZARETH LUTHERAN CHURCH
HOMER LARSEN, PASTOR
JAMES HANSEN, Chairman of the Convention Committee

REGISTRATION

60th ANNUAL U.E.L.C. CONVENTION
NAZARETH LUTHERAN CHURCH
CEDAR FALLS, IOWA

Name

Address

Couple Man Woman Name of children

..... Age of children

Will arrive (Date)

I desire transportation to Convention Headquarters from the bus train or air

I desire lodging in private home

I desire motel reservations for Tues..... Wed..... Thurs..... Fri..... Sat..... Sun.....

I will take care of my own lodging

I am a pastor..... delegate guest

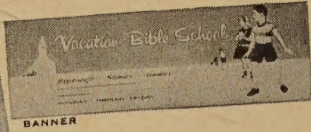
Church I represent

Phone No. Convention Headquarters, Colfax 6-5969.

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